

Installation Sermon

AND

SERVICE

BY

THOMAS WORCESTER, D. D.

INSTALLATION SERMON
AND SERVICE

OF

THOMAS WORCESTER, D. D.

AT THE INDUCTION OF THE

REV. JAMES REED

INTO THE

PASTORAL OFFICE OF THE NEW JERUSALEM CHURCH
AND SOCIETY OF BOSTON,

JANUARY, 1868.



BOSTON :

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PREFACE.

THE Rev. James Reed having been unanimously elected to the office of Pastor of the Boston New Jerusalem Church and Society, the Joint Committee for making arrangements for his induction into office addressed the following letter to Dr. Worcester:—

“ TO THE REV. DR. WORCESTER :

“ Dear Sir, — The Boston Society of the New Jerusalem, and the New Jerusalem Society, have, through us, a committee for that purpose, given to the Rev. James Reed a joint call to become the Pastor of the Church and Society. This call Mr. Reed has accepted.

“ In discharge of a farther duty assigned to us, we have now to ask you to officiate at the induction of Mr. Reed into his Pastoral Office.

“ We should make this request from your position as the Pastoral Head of the Association of which our Society is a member.

“ We should make it, from a due regard to your age, character, and personal position in the Church in this country.

“ We are, however, moved to make this request yet more for other reasons.

“Some remember the feeble beginning from which you have led us on the way to our present prosperity. All of us know that for nearly half a century, you have been, indeed, our Pastor ; the instrument through whom our Father has fed us with Spiritual food, and given us to drink of the water of life.

“Your own instruction would lead us to give our gratitude and thanks, first and most, to Him from whom above are all good gifts. But we are not forbidden to offer to you, as we do, and with the certainty of the concurrence of the Church and Society which we represent, our grateful acknowledgments for the willingness with which you have acted as this instrument ; for your unfailing love for the high use to which He called you ; for your fidelity to duty ; for your constant and earnest desire to lead us upwards.

“To whom should we look, if not to you, to officiate at the induction of your successor to the same office and the same duty.

“The Church and Society would be glad to have Mr. Reed inducted into office on the first Sunday in January next ; but they leave this matter in your hands, the time being wholly subject to your convenience.”

Signed by the Committee of the Church and the Committee of the Society.

To this Dr. Worcester replied as follows : —

“DEAR BRETHREN :

“Your letter of the 16th instant, in which you ask that Mr. Reed may be inducted into office on the first Sabbath of January next, is received. I shall endeavor to comply with your request. Deeply sensible of the very kind and respectful manner in which the request is made,

“I am, etc.”

On the morning of the fifth of January, 1868, the Sermon incident to the occasion was delivered, and the ceremony of inducting Rev. Mr. Reed into the office of Pastor was performed by Dr. Worcester.

In the afternoon, the Sacrament of the Holy Supper was administered to three hundred and fifty-two communicants, Mr. Worcester commencing the service and continuing to the end of the prayer; after which Mr. Reed broke the bread and gave it to the assistants, and also gave the cup, — Mr. Worcester closing the service with the Benediction.

Previous to the Supper, Mr. Reed officiated at the reception into the Society of sixteen new members.

This day will be long remembered by those who were present on the above-mentioned occasions.

In the morning, the Sermon of Dr. Worcester was listened to with profound attention. All hearts were touched, all united in the acknowledgment of the great truths contained in it, all were led to hope that, through the Lord's mercy, they might profit by the instruction which fell, so gently yet with so much power, from the lips of him to whom, for so many years, we had loved to look up as our truest friend and our best guide among men in the way of eternal life.

At the Induction, the address of the venerable and revered Pastor who had surrendered his charge, introducing the young minister into the place he had so long held, was deeply affecting; for it was full of grateful remembrances and of pleasing hopes.

The parental manner and character of the address from him who had so long felt the cares, and enjoyed the happiness, of duty done; and the humble trust of him, who, under such kindly auspices, was now entering upon responsibilities so great in view of their intrinsic importance, and the greater for the recollection of him whose place he was to supply, were, in the highest degree, interesting and impressive. The whole proceeding was full of spiritual harmony which sank deep into all minds, and produced a subdued and humble state of feeling, which, we trust, will not pass away with the occasion which induced it, but will continue ever to give out living lessons to chasten and to elevate us.

In the afternoon, at the Holy Supper, the feeling was still more profound. Peace seemed to hover over the assembly; there was reason to hope that the Lord's love and wisdom had found an avenue to our hearts, and that they might bring forth fruit in His good time; fruits not

unworthy of acceptance by the Lord of the Vineyard, who regards not the value, but the motive, of the gifts of those who fear and trust in Him.

At a meeting of the Church on the evening of the day of the Inauguration and of the Holy Supper, the following Resolutions were passed by an unanimous rising vote : —

“Resolved, That in offering to Rev. Dr. Worcester the thanks of this Church for the service he has this day rendered us, we would say, that his own profound acknowledgment of Him, who stood in our midst, his deep devotion to duty, his warm and tender care over the Society which he has so long taught and led, imparted to the words of wisdom which he uttered, a life and force which have helped them to sink deep into our hearts ; have given new strength to our gratitude for all he has done, and new force and endurance to the ties, which, in our altered condition, still bind us together.

“Resolved, That the Rev. Dr. Worcester be requested to furnish a copy of his Discourse and Installation Service for publication, under the direction of the Church Committee, and that a copy be sent, with these resolutions, to each member of the Society, and to each Minister of the Massachusetts Association of the New Church.”

The letter of Rev. James Reed, who was commissioned to communicate the above to Dr. Worcester, and Dr. Worcester's letter of reply, are here appended.

BOSTON, *January 7, 1868.*

DEAR MR. WORCESTER, — I take pleasure in transmitting to you the accompanying Resolutions, and hope that you will be able to comply with the request contained in them.

Very truly yours,

JAMES REED.

Rev. T. Worcester, D. D.

WALTHAM, *January 8, 1868.*

JAMES REED, N. C. M. :

Dear Mr. Reed, — The Resolutions, passed by the Boston Society of the New Jerusalem on the 5th inst., together with a note from yourself on the same subject, are this day received.

I was much gratified with the manner in which my services last Sabbath were received by yourself and the Society. But as to the expediency of publication I have not a decided opinion ; for while there are no bounds to my admiration of the truths which were then uttered, nor to my desire that they should be received by the New Church, yet I feel very little satisfaction as to the manner in which they were presented. You and the Society may be better able to judge than I am ; so I send the manuscript.

Yours, very affectionately and truly,

THOMAS WORCESTER.

INSTALLATION SERMON.

“ For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there has been any such thing as this great thing, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take Him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according unto all that the Lord your God did for you in Egypt before your eyes? Unto thee it was shown, that thou mightest know that the Lord He is God: there is none else beside Him. Out of heaven He made thee to hear His voice, that He might instruct thee; and upon earth He showed thee His great fire; and thou heardest His words out of the midst of the fire.” — *Deuteronomy iv.* 32–36.

THESE are among the most remarkable events that ever took place on earth. In relation to the Israelites the Divine Government was made external and visible. It was the Government of heaven brought down to earth, and adapted to a most external and sensual people. In heaven

the Divine Government is internal, — in the minds of angels ; and such is the Government which the Lord desires to establish in the minds of men on earth. But at that time men were in such a state that no such Government could be established among them. Therefore the Lord in His Great Mercy established an external government corresponding to the internal, and in which as much of the internal was brought down as could be received.

In the Scriptures, therefore, which were given to the Israelites, there are two senses: an external and an internal. In the external we see the Divine Government, as it existed among the Israelites ; and in the internal sense we see the Divine Government as it is in the heavens, and such as the Lord desires to have among men : and the manner in which the Israelites were prepared for the external government corresponds to the manner in which men are prepared for the internal government. The great fire which the Israelites saw, corresponds to the Divine Love that flows from the Lord into the minds of angels ; and the words that proceeded out of the midst of the fire, represented the Wisdom that flows into their minds from Him : and as the words proceeded out of the midst of the fire, so Divine Wisdom flows from Divine Love.

The great fire that was seen, was not made manifest by kind influences and beneficent operations ; but it was a great and terrible fire, —

one that might burn and destroy. So the Lord's Love was not then manifested as an Infinite Love of doing good to men, but as the love of hating and punishing those who are disobedient, and who do evil. And in the instruction that came forth out of the great fire, with regard to our duties to one another, much is said against our hating one another, and doing evil to one another; and but little is said about loving and doing good.

But when the Lord came into the world, He manifested Himself as a Being of Love; and out of His great love He taught men to love one another. He thus laid the foundation of an internal church. But now, at His Second Coming, He has revealed much more fully the nature of His own Love, and the nature of the love that exists among the angels, and that ought to exist, and will exist, among men. This has been done, because the Lord is at this day beginning to establish a more internal church.

The ruling loves in this church will be derived from the Divine Love; and they will be love to the Lord and love to the neighbor. As the members of the New Church will be under the dominion of these two loves, they will be constantly employed in doing good to the Lord and to the neighbor. They will do good to the Lord, by doing what He desires them to do,—in other words, by doing His Commandments: and they will do good to their neighbors, by doing for them

what will promote their spiritual and natural welfare. And such things they will do for them from love towards them, and not from self-love, — not for the sake of any thing that they expect to receive in return, — not for the sake of compensation, of praise, or of power. They will not, like natural men, act from love to self; but, like the angels and spiritual men, they will act from love towards others.

But though all will act from love to the Lord and love to the neighbor, and though all will be employed in doing good to the Lord and to the neighbor, yet all will be employed in different ways, and in performing different uses. There are as many different uses as there are, or ever will be, different men: and as they are prepared for their places, no two men will be able to perform the same use equally well; nor will any one man be able to perform two different uses equally well. The variety among men is on account of the variety among uses; and the variety among uses is for the purpose that every one may have every thing done for him that will be good for him, and that it may be done in the best manner. Infinite Love and Infinite Wisdom is the source of all men and of all their blessings: and as all will be filled with love towards others, all will love to be in their own places, and their own uses; and all will love to have others in their own places, and in their own uses.

It is now revealed that heaven consists of innu-

merable societies, and that in every society the wisest are in the centre ; the less wise are around them ; and the least wise are in the circumference. We learn that they are all in the love of growing wiser, and this arrangement is a means to that end. For they are all looking toward those who are more interior than themselves, and thus toward Him who is the Inmost Source of all wisdom ; and as He loves to give unto all, so they all love to communicate to one another. The less wise are continually looking up unto and inquiring of the more wise ; and they, of the most wise ; and they, of the Lord. And as they love to receive, so they love to give ; and there being such a regular gradation among them, wisdom is gradually accommodated from the highest to the lowest.

And here it is to be observed, that the relation of the higher to the lower, and of the more wise to the less wise, is not such as natural men would imagine ; for it is not such a relation as exists among natural men. There is no pride, haughtiness, nor love of domineering on one side ; nor depression, servility, or envy on the other : but there is love on both sides. Each side does good unto the other according to its capacity, and each is grateful to the other. The more wise know that they are benefited by serving the less wise ; and the less wise know that they are benefited by serving the more wise. All are made more wise, all are exalted, all are brought nearer to the

Lord, by loving and doing good to one another. And it is quite as great an advantage to those who are below, that there are others above them, as it is to those who are above, that there are others below them.

In the revelations which have been made to the New Church, much information is given about the states, occupations, modes of life, and happiness of the angels in heaven. All this information is, in the highest degree, useful to men in the Church on earth, because it aids them in understanding the internal meaning of the Word, and in bringing it down into life. But the part of the information that calls for our attention at the present time, is that which relates to public worship and the ministry in heaven.

We learn that the angels have Sabbaths, on which they meet for worship and instruction. For they regard life as spiritual progress, and spiritual progress as life ; and an essential means of making spiritual progress is the lifting up of the mind unto the Lord, in worshipping Him, and in receiving instruction from Him, and then in bringing down into practice the new views and feelings which are thus obtained. And in order that this work may be done, it is necessary, in every society, that some one should go forward, and take the lead ; or in other words, that there should be a Minister, whose duty and use are, to elevate, to teach, and to lead the people in the way to heaven.

Hence it is manifestly of the utmost importance that societies should have good and suitable ministers. We are informed that in heaven they are appointed by the Lord. We are not, however, told how it is done, — perhaps because we could not understand, or because it would be impracticable in the present state of the Church. But we have general principles revealed to us, by means of which we can be led by the Lord; by means of which ministers can be led by Him in choosing their profession, and the people can be led by Him in choosing their ministers.

But the question arises, How can a man choose a profession for himself, or a people choose a minister for themselves, and at the same time be led by the Lord? for the two things, to some, appear to be inconsistent. But they are reconciled, when we consider that we can, and that we ought *to choose* to be led by the Lord. If we abide in Him, and His words abide in us, then we can ask what we will, and it will be granted; for then our wills are conformed to His will, and then we ask what He leads us to ask, — we ask what He desires to give, or to have done.

One great means of coming into a state so as to be led and directed by Him, is to desire it. Another means is, to bring that desire forth into acts: to resist, to fight against, and to put away, all inclinations to be led by self; and to cherish every inclination that flows into us to be led by the Lord: to contend against love to self, and to

cherish every spark that is given us, of love towards others. These are the means by which every one, who is looking toward the ministry, must come into such a state as to be led by the Lord, in making up his mind with regard to it, in preparing for it, in performing his duties in it, and in making progress in it.

In the Apocalypse we read that when John saw the Lord in His Glory, he fell at His feet as dead; and that the Lord laid His right hand upon him, and taught him. The Apocalypse is a prediction concerning the New Church, and the mode of coming into it. Those who come into the New Church — that is, those who receive the Doctrines of it, and live according to them, and who receive the Lord as He is manifested in the internal sense of the Word, — see Him in His Glory, — in far greater glory than that in which He appeared to John, as described in the Apocalypse, and in far greater glory than that in which He was seen by John and two other disciples, when He went up into a high mountain with them, and was transfigured before them. They saw that His face shone as the Sun, and that His raiment was white as the light; but these appearances were only outward representatives of the Love and Wisdom which proceed from Him, and which they perceive who receive Him as He is manifested in the internal sense of His Word. The disciples only saw symbols of the things that proceed from Him; but those who come into the internal sense perceive the things themselves.

When the disciples saw the representatives of His Glory, they fell at His feet as dead : so those who see Him as He appears in the internal sense do spiritually fall at His feet as dead. When they thus stand in His Presence, the truth is revealed to them in an overpowering manner, that there is none good and wise but God, the Lord ; and that they can become good and wise only by receiving goodness and wisdom from Him. They perceive that, of themselves, they are dead ; and that they live only because He lives, — only because He gives them life.

And here we can see what is meant in the spiritual sense by His laying His right hand on John : for as soon as we are convinced that of ourselves we are dead ; that we have no love nor wisdom of our own ; that of ourselves we are nothing, and can do nothing ; then He enables us to perceive that we live from Him ; that we are wise and good from Him, or that we may become so ; and that we can act from Him. His giving us the power to perceive all this, is what is there denoted by His laying His right hand on John.

But men must, in all cases, spiritually fall at His feet as dead, before He can spiritually lay His right hand on them ; and the more sensible they are that of themselves they are dead, the more life they are capable of receiving. The whole work is not to be done by one exercise of this kind, nor by ten, nor by a thousand ; but

it is to be begun here, and to be continued forever.

These exercises are of the utmost importance for all members of the New Church ; but they are especially important for ministers. They are the principal means by which ministers are prepared for their office, and are enabled to perform their duties in it. No one is really introduced into the ministry, — no one is truly ordained, unless the Lord lays His right hand upon him : and He lays His right hand upon no one who does not fall at His feet as dead. By this means is a man spiritually lifted up ; by this means his mind is opened towards the Lord ; by this means he is instructed unto the kingdom of heaven, so that he can bring forth out of his treasures things new and old.

As it is with the minister, so it is with the people. It is important for them also to endeavor to come unto the Lord, and to see Him in His Glory. It is important for them also to fall at His feet as dead ; and that He should lay His right hand on them, lift them up, instruct them, and give them life. I say, it is important, but that is a feeble expression, — and all language is feeble, that can be applied to this subject. No language is adequate. Let us then resort to comparisons, — to correspondences, — that we may approach it.

How should we feel, if we should be deprived of our natural sun ? and how could we express

our feelings, if the time of the morning should come, and there should be no morning? — no dawn, no sunrise? — if darkness should cover the earth all day, — and then for another day, — and another, — and another? What would be our astonishment, our consternation, our grief and despair? Let us imagine it.

Thanks to the Mercy of the Lord, this is an event that does not happen. Whether the natural sun shall rise at its appointed times, depends upon Him whose Mercy endureth forever; and therefore it does not fail.

But what is the natural sun in comparison with the Spiritual Sun? What is the sun that shines on our bodies, in comparison with that which shines on our minds? What is that which gives our bodies heat and light, in comparison with that which gives us love and wisdom, and enables us to love and think? — to love what is good, and to think what is true? What is that which is to shine upon us for a few days, in comparison with that which will shine upon us forever, if we will allow it to do so?

If we will allow it to do so! Whether the natural sun will shine upon us, does not depend upon us, but upon the Lord; but whether the Spiritual Sun will shine upon us, depends upon the Lord *and* upon us. And inasmuch as He is always shining upon us as much as we will allow, it may be said that, whether the Spiritual Sun will shine upon us, depends upon us, — upon our being

willing that it should, — upon our turning ourselves towards it.

The great means of coming to the Lord, so as to see Him in His glory, is the Word: for the Word is with us; and at the same time it is also with God, and is God. For a long time it answered this purpose very imperfectly, because it was supposed that the Word had no meaning but the literal, and that meaning was misunderstood. But now again the Word has become the means of coming unto the Lord, and of seeing Him in His glory; for now, at the second coming of the Lord, He has revealed the internal meaning and the genuine truths of the Word. Now the clouds of the literal sense are either dispersed or illuminated, so as not to hide the Spiritual Sun. Now the Lord opens the Scriptures; and in all of them He reveals to us genuine truths concerning Himself. Now, therefore, whenever the minister and the people will come unto Him in His Word, He will manifest Himself unto them; He will make His tabernacle with them, and He will dwell among them. “He that hath mercy upon them will lead them, and by the springs of water will He guide them.” “He will also clothe His priests with salvation, and His saints shall shout aloud for joy.”

INSTALLATION SERVICE.

JAMES REED: You have been invited by this Society, which worships in this place, and which is now assembled here, to become its Pastor; you have accepted the invitation; and you have now come forward to be inducted into that office.

There are two modes of entering into this office: a visible, and an invisible; an external, and an internal; and the external is nothing without the internal.

You may solemnly declare your desires and intentions; you may bow the head and bend the knee; one of your fellow-servants may lay his hands upon you, may give you verbal authority, and utter words of benediction. All this may be seen and heard.

But there standeth One among us whom we cannot see with our natural eyes. He it is that chooses and ordains. He it is that baptizes with the Holy Spirit and with fire. It is unto Him that you must come. You must come to Him in His Word, and especially in His Word as it is

now opened and explained. You will there behold Him in His great power and glory.

And when you behold Him, you will in spirit bow before Him; you will in spirit kneel before Him; you will in spirit prostrate yourself before Him; you will in spirit fall at His feet as dead; you will perceive that you must empty your mind of self, and of all that is self-derived; and you will desire to do it. By this means your mind will be opened. By this means you will become a habitation in which He can dwell and operate.

The service which we are now performing will last but a few moments, and will never be repeated; but the great internal work that is represented by it will be of much longer duration, and will be repeated every day forever and ever. You can have no spiritual days that are not produced by this means; and the oftener you use these means, the brighter, the holier, and the happier will be your spiritual days.

You have already been ordained as a minister, and are now to be inducted into the office of Pastor.

Do you now, therefore, in the presence of the Lord, and of this assembly, declare that you desire to be inducted into this office, in order that you may teach and lead this people according to the Heavenly doctrines of the New Jerusalem, as unfolded from the Lord's Holy Word in the writings of His servant, Emanuel Swedenborg?

[Then laying his hands upon the head of the candidate.]

You are hereby introduced into the office of Pastor of this Society. You are authorized to preside at its meetings; to officiate in receiving members into it; to watch over them; to administer unto them the Sacraments of the Church; to instruct them in its doctrines, and to lead them in the way of life everlasting.

And while you are performing these duties, may you know and acknowledge Him Who standeth in the midst of us; may you be under the influence and guidance of Him Who baptizeth with the Holy Spirit and with Fire: may the Lord Jesus Christ be with you always; may He open your understanding, so that you may perceive in all the Scriptures things concerning Himself; may He give you an understanding heart; may you receive of His fulness, and grace for grace; and may He enable you freely to give, as you freely receive.

Jehovah bless thee, and keep thee: Jehovah make His face to shine upon thee, and be gracious unto thee: Jehovah lift up His countenance upon thee, and give thee peace.

